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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and Incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the **"Woman's Union Missionary Society of America for Heathen Lands,"** *Incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXIX. MAY, 1908 NO. 5

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE rights of missionaries in China and those of Chinese Christians have been made the subject of an Imperial edict. "The decree declares that in the dispensing of justice no distinction is to be made between Christians and non-Christians. Another phase of the decree dwells upon the fact that all 'converts' and non-converts are the children and proper subjects of the emperor, and are alike amenable to the laws of the land."

THE *Chinese Recorder* thus speaks of the edict in the anti-opium crusade: "Let each family be exhorted to put away the obnoxious habit, and like a disease let it be plucked out by the roots. It shall be the duty of the Customs Service diligently to keep watch over the import of opium from abroad, while it is even more important to see that the Imperial regulations on the cultivation of the poppy within the Empire shall be obeyed, and the production reduced each year, so that the cultivation of the drug shall cease, within the limit of time set for it by the said Imperial regulations."

A MONTHLY publication in India called the *Stree Bodhe* (Woman's Instructor) has recently celebrated its Jubilee. "The magazine was carried on for many years by the late Mr. K. N. Kabraji, a Parsee journalist, and since his death by his two gifted daughters. Several nationalities united in doing honor to the publication, and the speakers, who were all ladies, showed the enormous strides that education has made in the East. Mrs. Sarojini Naidu, the lady poet of Hyderabad, whose works are now read throughout the English-speaking world, in her address said: 'As an Indian woman speaking on behalf of my sisters, I press the urgent necessity for a wide and deep education for those whose high and sacred destiny it is to be the mothers of the Indian nation. I plead for the chance of a full and perfect self-realization which is the inviolable right of every Indian woman, the opportunity to develop all the qualities of heart and mind and spirit to their utmost capacity, so that she may be fitted to fulfil all the duties and responsibilities of her position in every relationship of life, and may adequately and worthily take her place as a distinct and definite unit in the broad scheme of national life. I hold that the crowning triumph of education will be the complete emancipation of Indian womanhood.'"

IN "Osaka Japan, there are over one million of inhabitants occupying 245,000 houses. The colporteurs of the British and Foreign Bible Society and the National Bible Society of Scotland are endeavoring to visit every house in the city.'

THE "Twenty-fifth Annual gathering of missionaries of all Evangelical Missionary Societies and from all lands will convene at Clifton Springs, N. Y., June 3-10, 1908. Through the hospitality of the Sanitarium and village, entertainment is provided for all foreign missionaries."

BRIDGMAN MEMORIAL SCHOOL.

IN EASTERN LANDS

CHINA—SHANGHAI.

CHRISTIAN LITERATURE.

By MISS ELIZABETH IRVINE.

A GREATLY neglected element in our evangelization among the heathen must be emphasized. China is at the parting of the ways, and the important place which Christian literature should occupy was not unduly emphasized at our China Centenary Conference. The speaker in introducing his subject reminded his audience that "Christianity owed its existence to its literature"; also that "all the great religious systems of China have been built on the literature which they created. Buddhism deluged China with a literature brought from India." This, according to a discovery made by Dr. Timothy Richard many years ago, was not Buddhism, but imbedded Christianity. To quote his words, "A new school of thought arose in the first century of the Christian era, called the Mahayana school. This swept over China and Japan. Some of its chief peculiarities are the following: 1. Belief in a God who saves. 2. Belief in faith in this God surpassing all good works. 3. Belief in Paradise at once, without transmigration. 4. Belief in the necessity to save others. Chinese Buddhist books refer to this as the 'different' religion, and also acknowledge that this came from Western India, where the Messianic idea had spread about the beginning of the Christian era."

Shall we regard these doctrines as salt, which during the centuries has lost its savor? Whatever may be the answer, we know that the present unique crisis cannot recur. The native is in a receptive mood, but it will not be so indefinitely. One speaker well said, "It is our highest wisdom to take advantage of the conditions which affect Chinese life while it is plastic." Another described the people as "beginning to turn around," and Christian literature would have an enormous influence over them.

We too, would add our testimony to the untold blessing which has resulted from the use of tracts in the direct spread of the Gospel, in districts seldom visited by the missionary. To-day I have just talked with a man who comes from a district about twenty miles from Shanghai, and I found he knew nothing

of the Gospel. Though a farmer, he was quite intelligent, and could read very well. I gave him a supply of tracts and booklets, setting forth the "Way of Life," as he showed great interest in the Gospel. He appeared very happy at the prospect of enjoying his little stock of literature on his return home. To show his appreciation, he handed me a few cash as compensation for the tracts I had given him.

Many times in meeting the literary class we find that a tract opens the way for further conversation concerning the Gospel, when without it there would be little or no opportunity to lead up to what to us is the all-absorbing theme. We meet with a readiness to receive any literature which we may have, owing in part to the fact that the Chinese as a people have such a high regard for the printed page. Many of the patients who have been in our Margaret Williamson Hospital for weeks return to their homes with a good supply of tracts and portions of Scripture. Some time ago I was asked by a man who was visiting his wife while a patient there, for a copy of Paul's discourse on "Mars Hill," as he said he had once read it, and wanted to give it to a friend, whom he wished to interest in the Gospel. Recently in visiting in the home of one of my school children I learned that a tract against the use of opium given to a little girl of ten was bearing fruit. Little We Tsung, though not able to read the tract herself, "did what she could" in showing her father from its illustrations what would become of him if he did not give up his position in an opium shop in which he has an interest, and which he has recently had to move out of the native city, where Chinese law no longer permits it. The mother could talk of nothing else during our call, but of how her little girl had pleaded with her father to give up his business.

The Chinese authorities are thoroughly in earnest to rid themselves of this evil. The Chinese farmer to whom I handed a tract against the use of opium, said, with a smile, "There are no opium shops in our place; they have all been closed." This, we are told, is true of all the towns and villages throughout this section. The opium crusade was no doubt largely influenced by the literature that was scattered abroad. There is much prayer going up that the foreign municipality in Shanghai may see its way clear to close al' shops within its limits. How sad that it must *follow* instead of lead in the suppression of this evil!

Shall we fail to remember that the printed page reaches far beyond the limits of the living voice? In helping to save China, we may be helping to save America, so closely have the nations been brought together during the past few years. What seriously affects our nation affects the political, social, and religious life of all nations. Shall we then in using this great power be less wise "than the children of the world," who assure us that commercial success is due largely to advertising? Shall we who have the "Word of Life" abiding in us do less in supplying a need, not a demand? God grant that it may be laid on the heart of some one to answer this most urgent appeal *now*, that it may be possible to literally flood China with tracts and books, which shall be the means of bringing light and salvation to this people. II. Cor. 9:6. "But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

BRIDGMAN MEMORIAL SCHOOL.

[The following letter from an educated Chinese gentleman gives a fine picture of our Bridgman School and what education is accomplishing for China.—Ed.]

"MY eldest daughter who has been a pupil in the Bridgman School, under Miss Charlotte M. Johnson's care, has now gone to America to be educated by her sister. My second daughter is now in Miss Johnson's school, where she is making rapid progress in her Chinese and English studies. It is really wonderful the hold Miss Johnson has on her scholars, who are not only learning rapidly, and making such fine progress in the various lessons (in English as well as in Chinese), but obedient. Most important of all, the pupils are surrounded by Christian influences, seeds which sown at such an early life, cannot but show good results in the near future. Miss Johnson is not only tireless in her school tasks, but also uses great tact and good judgment in dealing with her pupils in their daily lives, endeavoring to impress upon their minds the desire to lead a better and nobler life, when they go outside into the world!

"The writer has noted with interest the different changes, in the development of the Bridgman Memorial Girls' School, which have taken place during the past twenty-five years, especially the recent wonderful rapid advance-

ment in its curriculum (in Chinese as well as in English) as studied at the present time. He can speak from authority, as his own daughters have attended, and the one in Shanghai is still attending this school. (His wife before her marriage was the head lady teacher in this institution). Having seen with his own eyes the recent improvement in all branches connected with the school, and giving much attention to educational affairs, naturally he takes an especial interest in this institution.

What is wanted is, first, good, substantial, well-equipped buildings; second, more workers, and more money for the support of this growing school, which, if enlarged (as it no doubt soon will be) will prove to be one of the best schools for young Chinese girls. These are to be trained up to become good earnest Christian young women, to be useful and of great help in alleviating their more unfortunate sisters, when they go out into the world, and the influences of their Christian lives cannot but be felt, no matter what their occupation or where they be situated in the remote future. Monetary help is urgently needed, and as the people in America are in a more prosperous condition than we are in China, who cannot do what we would like to do for this institution, we pray and hope that the much-needed help be extended to this worthy school that its future maintenance be what it ought to be, that it may be able to realize its enlarged opportunities.

The work in China is done not only by the living. The wonderful change that is taking place is not merely the work of existing missionaries. There are Spiritual influences at work. The souls of those that are gone are pleading powerfully with God. "The blood of the Martyrs is the Seed of the Church," and those who offered up their lives to God for their faith are now standing before Him, and they are pleading the same cause with Him that I am now pleading with you.

EVENT IN OUR HOSPITAL.

DR. MARY NEWELL, one of the medical staff at the Margaret Williamson Hospital, gives us this picture:

How I wish you could all have been here for Dr. Reifsynder's birthday. I feel sure very few birthdays in China have been so elaborately celebrated. From morning till night people were coming and going to pay their respects to Dr. Reifsynder, and it made me glad to see that these dear people appreciate something of what has been done for them during the twenty-four and a half years of her life in China. Four generations of her patients participated in the celebration. The many tokens of love and high regard which were given her that day, will be cheering not only to her, but to you as well.

Miss Bertha Miller adds: It was a joy to see how much the Chinese love Dr. Reifsynder and appreciate what she has done and is still doing for them. She said, "My bread is coming back buttered."

INDIA—CALCUTTA.

IN AND OUT OF ZENANAS.

By MISS EMILY SAKER (Assistant Missionary).

LET me write of some incidents of work under your Mission in the city of Calcutta.

It is a crowded city, the few public roads busy and bustling. Trams, motor cars and buffalo carts move along its streets, a curious mingling of rushing West and creeping East. If we turn from its streets into the lanes and by-ways, it is all East. The houses are for the most part two or three-storied in the portions lying around the schools which I am now visiting. Some few are low huts of wattle and cement, several of them in one enclosure, opening on one central court, the one common meeting-place for the families represented in that enclosure.

To be able to speak of Christ in that space means that the women of the community will most of them listen. The houses contain but one room and that so small that one voice can reach several women in their own doorway.

To shield one from the sunshine flooding the little court they will hang up one of their cloths (*saris*), not too clean and very thin. This, with one's umbrella, has to do duty as shade. But then, one forgets the heat if two or three pairs of eyes are watching, and several pairs of ears are listening.

A house visited once, is very unprepossessing in appearance. Downstairs is a tiny shop, perhaps 12 by 8 feet, for lime, with no door at the back. A passage at the side leads to a dark room, and from this one steps into a narrow open court. Steps lead up to narrow rooms occupied by two families. After a lit-

tle coaxing, the first time I went, the women from either room came to listen. I sang and talked with them, trying to find some common ground of thought and feeling. The younger woman had lost her children, one by one, and the little one in her arms was ill. I sang a hymn which means "Victory, Victory, Death's Victor!" The hymn tells of the Redeemer's work and suffering crowned with conquest. So much can be crowded into one short hour, with women listening as they did, especially the elder one, who arose and brought paper and pencil that I might write out this hymn for her child to read to her on her return from school. This hymn is a favorite in most houses, for in most there are sorrowing hearts.

One Sunday I found it conveying comfort, as a little one had been taken from the family six days previously. This household is interesting us, because of one of the younger members. I have visited it three times and on the first occasion I went upstairs. The housemother was a Martha, careful and troubled about many things. She listened, but with many a troubled thought turned to family affairs. She scarcely liked a reminder of God's omniscience, of His intimate acquaintance with her life in its detail. Still, her interest was aroused. She and the members of the family, sons' wives, and a daughter (formerly in Miss Easton's day-school, now married), begged me to come again.

I went again, and the gentlemen were at home. So I could not go upstairs, nor could the busy housewife come to me. Two young wives and the daughter led me to a room on the ground floor. How they listened and plied me with questions! One young daughter-in-law told me that her husband was a Christian; that he had taken her several times to a church (M. E.); that he wanted her to join him in being baptized, and, she asked wistfully, "If I come your way, shall I have happiness?"

I trust some day I may be able to see this husband and encourage him. It needs courage, faith, and deep true love to the Saviour to carry a man through such a crisis. It needs more—it needs "Christ in him, the hope of glory."

In another home I was heartily welcomed. A chair was placed for me in the veranda overlooking the court before I had mounted the steps, and mother and daughter sat down at once to listen. Think what it means to one to hear words almost taken from one by quick, responsive acquiescence. I spoke about "Come," "Follow," "Abide." The old lady nodded, answered, and said such sentences as these: "Yes, no use to hear only, must obey"; "No use in Ganges water, Jesus only can make clean"; "Jesus in the heart keeps one straight"; etc. When on the previous visit I had read of the Crucifixion, she sighed and rocked herself in deep distress. I gave her then a Gospel for her daughter, and she said: "She shall read it to me at night when we are quiet." I find she has read it aloud to her mother and sister-in-law, and has now taken it away with her to her husband's home.

In two new homes I found hearty welcomes, which were simply amazing. It must be the Spirit of God going before and opening hearts. Give praise and prayer for the numerous Girls' Schools in Calcutta. In so many cases homes are being transformed by the influence of children. The schools were closed one day because of the "Mohorrum" Mohammedan procession. A mother sat down at my feet and two little girls joined me in singing hymns they had learned at school. The mother said: "Yes, they sing and pray every day."

At a village, Sonarpur, where Miss Easton also has a Girls' School, the station master told me that his little girl woke him every morning with her singing of hymns to Jesus. Do we get no refusals? Yes, a few. I only remember two during three weeks of work. These though, were not from women, but from the gentlemen of the houses.

We also distribute tracts. A great Hindu festival kept us busy, as thousands of pilgrims came to Calcutta to bathe in the Ganges, at a certain auspicious hour. Distributing tracts to these crowds gave opportunity for words, and to some we also gave Gospels to take back with them to distant villages. How we pray that these "portions" may prove to be seeds for a subsequent harvest.

Offering a tract to one gentleman in the street, I asked him what he thought of Christ. "I believe on Him," he said. I saw no joy in his face, and wondered. After some conversation on life and joy in Christ, he said: "I have accepted Jesus, but He has not accepted me. I pray and pray, but He does not answer." I told him to hunt up the promises in his Bible and gave him the name of a missionary who would help him during a month's holiday in his own country district. I may never see him again, but God sees and knows him. Remember him also in prayer.

HOME NOTES

AN EPOCH OF TRAINING.

NO one need be convinced that the perpetuation of any cause rests with the coming generations. Education in its purpose, principles, and best methods of exploiting them, assumes great proportions when a vast result is to be achieved. If this be true in the realm of things material, how infinitely vital is this education in those that are Spiritual, especially where the Christianizing and uplifting of nations is the great object. With this thought pressing upon all Missionary Societies seeking the highest good, the record of the first convention of The Young People's Missionary Movement of the United States and Canada, held in Pittsburg, March 10 to 12, must be hailed with joy. An official statement gives this keynote:

"The fact that this was a convention of leaders in the crusade for the *evangelization of the world,* at once marks it as one of the most significant conventions that has ever been held on the North American continent.

"It was a unique gathering, not only because of its educational aim, and the mighty possibilities at the command of the leaders, but also because of its international character. Over 2,000 delegates were present from Canada, India, China, Japan, Korea, Arabia, Italy, and from thirty-one States in the Union.

"The exhibit in connection with the convention was a rare expression of artistic taste and effective education. There was a splendid collection of the literature of the various Mission Boards and Societies. A superb feature of the exhibit was the African, Chinese, Korean, Japanese and Frontier booths, equipped with curios.

"An impression vital and illustrative was made by an exhibition of stereopticon and moving pictures, taken from a missionary viewpoint. Among the subjects passed in review were scenes on the missionary frontier of the United States, such as "The First Printing Press," which was taken to the Pacific Coast, by missionaries. Colored lantern-slides, showing the conditions and needs of the people in India, China and Japan, were projected on the screen, to place before Christian people the incontrovertible evidence of the actual conditions in the fields, the needs, and the results of missions.

"In the great Mosque at Delhi, India, the followers of the Prophet are shown at prayer. Another scene shows the burning ghat at Benares. From a boat one sees, with its feet in the Ganges, the body of a faithful Hindu, who has traveled more than 1,200 miles just to die within the limits of the sacred city. Hindu worship is most vividly set forth in three films, one of which shows old men in New Year festivities, prostrating themselves before idols. A second shows the great crowd of two million people at the Magh Mela, at Allahabad, one of the most notable features of which is an old Hindu Fakir, sitting on his bed of spikes telling his beads. The third film of Hindu worship shows a sacrifice at Kalighat, from which the city of Calcutta receives its name. In the pictures are seen the priests of Kali, and temple-girls, some of them not more than ten or twelve years of age, together with pilgrims and worshippers, all gazing on the bloody spectacle of the sacrificing of goats, on the spot where, until the British Government intervened, human sacrifices to the goddess Kali were wont to be made. Other films show interesting scenes from Mission-Schools in India and Japan in sharp contrast with the two pictures presented above.

"Powerful addresses aroused missionary enthusiasm and brought forward continual progress and fruition. Emphasis was placed thus on training in Missions, which comprises a large part of a liberal education. It opens up fields of study and thought, which will make the Christian citizen of any land more interested in the world as a whole. The political movements in China, the educational enterprises of Japan, the economic conditions of India, the dawning intelligence in African tribes, the terrific crash of religions in Turkey, have for him a new meaning; and it is not too much to say, that to be a student of Missions is to be a student of humanity, and such a lover of the race as none other can be. In a study of Christianity as the missionary religion, it will be found that everything converges upon a better knowledge and understanding of Christ, His place in history, His influence upon man's relations with God, and His permanent relation to the history of the whole world.

"Missionary education would open to the mind the actual condition of the world as it needs the Gospel. This will involve a grasp of the forms of religion which obtain in the various parts of the world, and their practical results. It must also include a study of the various races, and of the relation of the Gospel to their development.

"Missionary education must seek to make familiar the actual process which may be described as the history of Missions. This touches and illumines all and dignifies the march of civilization."

How truly does it appear that to be a growth of power, missionary training must begin at the mother's knee. Let her then, hang her nursery with attractive pictures of the Orient, which will call forth questions and explanations, and create a missionary atmosphere. Let her seek acquaintance with interesting missionary speakers, who will kindle enthusiasm in her little ones. Let the growth of Christ's Kingdom be a topic of constant discussion in the family circle, so that it occupies a place of as vital importance, as the prosperity and enlargement of our own nation becomes a question of patriotic loyalty.

Mothers! who have built up the *Woman's Union Missionary Society,* and developed in the women of our land missionary zeal, see to it that the coming generations look to you for inspiration and a deep consecration in this direction.

A NEWSPAPER MAN'S ESTIMATE OF MISSIONS.

MR. WILLIAM T. ELLIS says this, concerning his tour of investigation around the world:

"I went out at my own charges in behalf of a syndicate of American and Canadian daily newspapers, pledged to ascertain as far as possible the facts concerning foreign-missions. I went with no obligations except to the public. My promise was seriously given to report the facts as I saw them, and to verify or disprove, as far as was in my power, the manifold criticisms of the great foreign missionary enterprise. In the course of this investigation, I made many criticisms of missions and missionaries, and I heard a greater variety of criticisms than would come to the ears of the ordinary traveler; for wherever I could learn of a critic, I sought him out diligently and heard the worst he had to say, for my one business abroad was to investigate the pro and con of the missionary situation.

"I have returned to America more deeply convinced than ever of the beneficence and usefulness of foreign missions, and of their importance in the development of civilization, through the growth of the Christian Church. So far as in me lies, I am now doing all in my power to further missionary interests in the churches at home. After a personal acquaintance with more than a thousand missionaries, and a study of hundreds of mission fields, including practically all forms of missionary work, I am prepared to endorse foreign missions. Because of my deep faith in them, I have come back convinced that missions must be championed adequately, bravely and sensibly, by modern men and methods. They are able to stand all tests. A mistake here and there, an unfit man now and then, and occasional methods that can be improved upon, by no means invalidate the missionary undertaking."

MISSIONARIES A POWER.

A PAPER in Japan prints the following: "The existing educational system in Japan was initiated by a well-known American missionary, Dr. Verbeck, in the early seventies. In China the first English dictionaries, phrase-books and grammars were the work of Mr. Morrison, Dr. Medhurst, and other missionaries, while in Japan the pioneers were three American missionaries, Mr. Liggins, Dr. Hepburn, and Dr. Samuel Brown. It was from missionaries that the Japanese received their first notions of constitutional government. In China the association for the translation of foreign works on history and science was organized by missionaries. Go where you will in that country, in every large centre you will find a school that has been started by missionaries. I am justified, therefore, in stating that the real good which the people of Japan and China have derived from their intercourse with foreigners was mainly conferred on them by the exertions of the missionaries."

IT IS GROWING.

GIFTS to our JUBILEE FUND are coming to us with stories of interest or self-denial, which make us realize that our cause is gaining. One such is sent from the daughter of our late beloved Vice-President, Mrs. Howard Smith, whose gifted pen gave such vitality to our missionary literature.

"I have added to the dollar from my cousin for the *Jubilee fund,* one that has been in my mother's card-case ever since her dear hands placed it there. I am sure she would love to have me use it in this direction."

We ask all our constituency to circulate our Jubilee leaflet, and to interest fresh circles of friends to whom the dollar gifts may appeal, because within the reach of even limited means.

A MORNING MEAL.

FOR MISSION BANDS

TREATS FOR OUR ORPHANS.

By ETTA COSTELLOW.

THE thought of Christmas is, in our minds, so associated with frosty air, jingling bells, crisp snow which covers the bare, frozen ground, coasting, skating, sleighing and all those things which delight the heart of children in the home-land, that it is sometimes difficult for us to realize, in this land of summer, that Christmas has come. Although the children here in our Calcutta Orphanage know nothing of these joys, they have their pleasure, and perhaps you would like to know how our girls spent their Christmas holidays.

We held our celebration on the lawn at the Gardner Memorial School, with an awning spread to shield us from the hot sun.

The children were seated on the grass, and their faces looked very bright and happy. We began with a number of Christmas carols and a devotional exercise, but the centre of attraction was a long table covered with dolls and various packages. Two little girls, crowned with a wreath of green vine, passed the things around and every child was made happy with some kind of a gift. Most of the gifts were sent out in the Mission-boxes from home and we felt very grateful to those who had helped to make a happy Christmas for our children.

Another day, twenty-five of the older Orphanage girls were invited to our Gardner Memorial School, where games had been arranged for them. Their dinner was served on pieces of the plantain leaf, which is very broad and smooth and makes excellent plates. It is almost always used in native houses where they give a dinner, as the people do not have many extra dishes.

The children enjoyed best of all the outing day, as we always give them a picnic once a year. One morning after prayers, when I said, "I am going on a steamer to-morrow; who wants to go with me?" everybody began to look, smiling, and there was a chorus of "I! I!" from the little ones. It was a special treat this year, as, through the kindness of the River Steamship Company, we were able to give them a whole day on the river. Because

we were not going to leave the steamer, and there would be no danger of anyone getting lost, we decided to take sixty-five orphans. Every older girl had a little one attached to her, who was to be her special charge whenever there was need.

The electric-cars pass our door and run to the wharf, and in a car intended for not more than forty we packed our sixty-five happy children, besides two big boxes of food, six jars of water and a bundle of blankets. All enjoyed the ride and did not mind a little crowding, and we reached the wharf just as the boat was coming in.

Many of the little ones had never seen a steamer before, except at a distance, and they were a little frightened when they crossed the gangplank. It was a large steamer, with plenty of deck room, so each one could enjoy herself in her own way. The quiet ones sat down to watch the scenery, while others had games or walked about. The little folk had a nap, and of course the lunch was an important feature of the day. We had some singing, too, in the afternoon, as we came up the river.

But like all delightful things, the trip came to an end, and we reached the house about six o'clock, no one looking cross or tired out, as is so often the case at the end of a picnic day. The children are busy in their classes again, happier and better, I trust, for the holiday and the joys which it brought them.

THE BABIES AT FÄTEHPUR.

By EDITH H. MAY.

MISS JONES, one of our new missionaries, has found an occupation for Sundays. The Christian women here have the custom of bringing their babies to the afternoon service, and sometimes it has been most trying to hear five or six crying at once. Miss Jones invited all the mothers to bring their babies to our Mission Compound, while they went to church, and you should have seen her with nineteen babies and children under four. I left one of our girls to help her, and when I returned from church Miss Jones told me she had had "the time of her life." The preacher had been much relieved and so had all the congregation, I especially perhaps, for I had been policeman, my duty being to banish the offenders when the noise was too great.

LITTLE ONES IN OTHER LANDS.

IN Africa the mother carries the baby in a leather pouch slung on her back. When she gets tired of this way she makes a hole in the sand, under some shady bush or shrub, and tucks the baby into it.

In Lapland the cradle is a piece of wood, shaped like a canoe and hollowed out until it is very light. A quantity of grass is put in and in this soft bed the baby laughs, sleeps and plays with his simple toys, all the very long days. When his mother goes to church, she leaves him outside to keep warm in a hole made in the snow, with a faithful dog to drive the wolves away. Sometimes several cradles are left in a cluster, when the children set up such a chatter as to disturb the meeting.

In Persia, when a baby is born, it is sprinkled with salt, and left to itself for nearly twenty-four hours to harden it. The baby is tied in its crib, and the little feet are left bare, even in the coldest weather. The mothers blacken the eyebrows and eyelashes and a little girl's ears are pierced for rings, often when a day old.

The day a Chinese baby is born, it is called one year old. When the next New Year's day comes, even if it happens to be the day after it is born, it is two years old, and thereafter every New Year's day is its birthday. If the baby is a boy, the top of his head is shaved when he is four weeks old, and after that it is shaved once a week.

In India the baby is rocked in a swing. The mother takes a long cloth and ties the two ends together over a small rafter in the low roof of the house and puts the baby into the fold of the cloth. When they go out to work in the field, the cloth is fastened to the branch of some tree. When it gets sick, the mother thinks some one of the gods or devils that the family worship must be angry, and so she calls a sacred man, who wears a yellow cloth and pretends to tell secrets, and asks him what the matter is with the child. He takes two or three little idols out of his bag, and puts them down on the ground before him, repeating some prayers to them, and then pretends to hear what they say. Then he tells the woman she has not given her offerings properly and makes her go and bring a few pennies, a little rice, and even a chicken. These he takes for himself, and goes away telling her the child will get well.—*Selected.*

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from March 1 to March 31, 1908.*

ALLAHABAD, INDIA.

Mass.—Dorchester, Mrs. Elbridge Torrey, for Miss Wishart's work,	$10 00	
N. J.—Newton, Miss M. G. Kanouse, for Zenana work,	20 00	
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas. Agnes Hurlburt School,	30 00	
Mich.—Detroit, Y. W. C. Ass'n, Miss Mina Gulekunst, toward salary of Miss Bertsch,	20 00	
Total,		$80 00

CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Mrs. Walter Baker Mem'l Band. Miss M. B. Means, 15.00; Miss M. A. Phelps, 5.00; Miss M. E. Hays, 5.00, scholarship. Lowell—Y. W. C. Assn, Mrs. B. H. Wiggin, Treas., for Aizizu Orphanage, 10.00,	$35 00	
N. Y.—Brooklyn, Primary Dept. Bedford Pres. Bible School, Mr. H. W. Drake, Treas., for girl in orphanage, 30.00; N. Y. City, Mrs. Davies Coxe scholarship, In Memory of M. E. M., 100.00; Mrs. B. W. Clark scholarship, 50.00; A Friend, for salary Miss Costellow, 150.00; Miss E. B. Stone, 100.00,	430 00	
Pa.—First Pres. S. S., Mr. R. A. Davies, Treas., quarterly for orphan, 7.50; Phila. Br., Agnes W. Leavitt scholarship, 30.00,	37 50	
Total,		$502 50

CAWNPORE.

Mary Avery Merriman Memorial School.

N. H.—Concord, Mrs. Jas. Minot collection,	$16 50	
Mass.—Amherst, Mrs. A. D. Morse, for orphan,	20 00	
Conn.—West Cheshire, Mrs. M. M. Dodge, for Jane (teacher),	15 00	
N. Y.—Ithaca, Morgan, Sheila St. John, mother and grandmother, for "Elizabeth Beebe," 10.00; N. Y. City, Mad. Sq. Ch., per Miss S. B. Hills, for Niseeban; Mrs. C. H. Patterson, 5.00; Mrs. D. T. Whitbeck, 2.00; Mrs. L. W. Beattie, 2.00; Mrs. W. H. Barbour, 1.00; Mrs. C. H. Woodbury, 5.00; Schenectady, Miss G. F. N. Lyle, for Kaihira, 3.75,	28 75	
Pa.—Lancaster, Miss M. Gochnauer, for orphan,	3 75	
Ill.—Chicago, Miss Clara Hunt,	30 00	
No. Dak.—Bantry, Mr. A. H. Wright, for Thavri,	15 00	
Cal.—Pasadena, Misses Munger, per Miss M. C. Lathrop, for Ruth,	20 00	
Total,		$149 00

FÄTEHPUR.

Mass.—Boston Br., Miss C. Tuxbury's collection for horse and carriage, 150.00; Dorchester, Parish Aid and Mis. Soc. St. Mary's Ch., Mrs. G. A. Jones, Treas., 3.00; Medford, Miss E. W. Lewis, 5.00,	$158 00	
N. Y.—N. Y. City, Mr. G. C. Thomas, Treas., Mr. R. T. Paine (Trinity Ch., Boston),	50 00	
Pa.—Phila. Br., quarterly salary of Miss Todd, 150.00; Robesonia, Mr. and Mrs. S. E. Keiser, 5.00,	155 00	
Total,		$363 00

JHANSI.

N. Y.—N. Y. City, Estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, ex., 150.00; Madison Sq. Ch., Miss S. B. Hill's collection, Mrs. C. H. Parkhurst, 10.00; Miss H. L. Robbins, 5.00; Miss E. Hilton, 5.00; Miss E. S. Coles, 5.00, for Bed,	$175 00	
Pa.—Phila. Br., quarterly salary Dr. Ernst, 150.00; Robesonia, Mr. and Mrs. S. E. Keiser, 5.00; Shippensburg, Normal S. S., Miss A. V. Horton, Treas., 3.89,	158 89	
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Mrs. J. M. T. Finney, for support of Bed,	25 00	
Total,		$358 89

SHANGHAI, CHINA.

N. Y.—N. Y. City, Mrs. C. S. Clarke, for Miss E. Irvine's salary, 100.00; Miss M. Collins, for Evangelistic work, 20.00,	$120 00	
Pa.—Phila. Br., quarterly salary Dr. Reifsnyder, 150.00; Robesonia, Mr. and Mrs. S. E. Keiser, for Miss Irvine, 5.00,	155 00	
Total,		$275 00

YOKOHAMA, JAPAN.

Mass.—Boston Br., Miss A. J. Mulford, for Bible Reader, 30.00; for Evangelistic work, 20.00,	$50 00	
Pa.—Phila. Br., Mrs. Jas. Carstair, for B. Reader, 60.00; Pittsburg, Miss Jennie Finley, 20.00,	80 00	
Md.—Baltimore, Mrs. M. W. Grisriel,	60 00	
Total,		$190 00

GENERAL FUND.

Mass.—Boston Br., Mr. B. C. Hardwick, 100.00; Mrs. J. J. Arakelyan, 2.00; Mrs. P. E. Torrey, 1.00; Mrs. L. J. West, 1.00; Mrs. Z. A. Norris, 1.00; Mrs. R. C. Fuller, 1.00; Miss A. J. Mulford, 1.00; Mrs. J. M. Clark, 1.00; Miss E. P. Dunton, 1.00; Mrs. J. M. Hubbard, 1.00; Miss E. Dix, 1.00; Mrs. H. T. Todd, 1.00; Mrs. J. J. Clark, 1.00; Miss F. V. Emerson, 5.00; Mrs. W. Q. Wales, 3.00; Mrs. A. D. Swain, 1.00; Miss E. Swain, 1.00; From a Friend, 10.00; Needham, S. D. Havens and friends, .25,	$133 25	
N. Y.—Brooklyn, Miss M. J. Syme, 5.00; Mrs. Davies' freight fund, 10.00,	15 00	
N. J.—Scotch Plains, Mrs. H. S. Fullerton, 1.00; Miss C. Masters, 1.00; Mrs. A. B. Shepperson, 1.00; Summit, Memorial Two Shining Lights, Mrs. H. L. Pierson, 50.00,	53 00	
Pa.—Phila. Br., Salary Miss Roderick, 70.00; freight fund, 14.32,	84 32	
Total,		$285 57

JUBILEE FUND.

N. H.—Concord, Mrs. H. K. Morrison,	$5 00	
Mass.—Dorchester, Friends, 2.00; Mrs. G. L. Paine, 1.00,	3 00	
N. Y.—Brooklyn, Friend, per Mrs. C. Patterson, 5.00; Miss C. D. Jennings, per Mrs. S. T. Danchy, 100.00,	105 00	
N. J.—Morristown, Miss J. Owens, per Miss Roderick,	1 00	
Total,		$114 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss Bessie Cunn, .50; Miss H. F. Welch, 1.00; Dr. A. T. Pierson, 1.00; Miss A. J. Mulford, .50; Mrs. J. J. Clark, 1.00; Phila. Br., 7.50; Mrs. A. B. Shepperson, .50. Total, $12.00.

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa.

For Allahabad—Miss M. A. Inch, Washington Prayer Circle, for Daisy,		$15 00
For Calcutta—Mrs. L. A. Ross, for Bible woman,		2 00
For Cawnpore—Mrs. S. Dickson, for Lachmin,	$30 00	

Miss F. L. Kinzer, for Premi,	25 00	
Mrs. A. G. Steacy, for Gulabia, 60.00; for Gulabia's sister, 25.00,	85 00	140 00
For Jhansi—Mrs. G. A. Brewster, for Bible woman, 5.00; Miss L. E. Allen, for Bible woman, 5.00; Mrs. Geo. Trull, for Bed, 25.00,		35 00
For Fätehpur—Mrs. J. W. Howe, for her worker and girl,		7 00
For Shanghai—Ch. of Atonement, Wed. eve. for their Bible woman,		10 10
For Japan—"Unto Him," for Harada Shobi,	10 00	
Mrs. D. Dickson, for Inouye Makiyo,	30 00	
Mrs. G. A. Brewster, for Saki Suzuki,	5 00	
Mr. and Mrs. W. H. Frederick, for Suga Mori,	5 00	
Mr. Frank Nichter, for Ito Kotogi,	5 00	
Miss A. H. Vreeland, for Aki Kuroki,	25 00	
Chas. F. Hess, for Inawaga Riye,	60 00	
Mrs. Henry Hess, for Yoneyo Sato,	60 00	
Mr. Geo. F. Joly, for Mutsu Uchida,	20 00	
McMurray & Bisel, for Yachiyo Maru,	5 00	
Miss A. R. Harper, for Iguchi Tadayo,	5 00	
Mr. C. L. Hutchins, for Yoshida Kono,	5 00	
Mrs. J. W. Howe, for Bible Reader,	5 00	240 00
Total,		$449 10

SUMMARY.

Allahabad,	$ 95 00	
Calcutta,	504 50	
Cawnpore,	289 00	
Fätehpur,	370 00	
Jhansi,	393 89	
China,	285 10	
Japan,	430 00	
General Fund,	285 54	
Jubilee Fund,	114 00	
Link subscriptions.	12 00	
Sumner R. Stone, in memory of his wife, Mary S. Stone,	2,000 00	
Total,		$4,779 06

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		$35 00
Semi-annual interest, Harriet Holland Fund.		490 00
Miss E. Howard-Smith,		5 00
Offertory at Anniversary,		33 60
From Mrs. Jas. Carstairs, for Bible Readers in Japan,		60 00
Through Mrs. Nicholson—		60 00
From Mrs. Bowie,	$5 00	
From Mrs. Nicholson,	5 00	
		10 00
From Miss Hadmar, In mem. of Mrs. McCardy,		5 00
From Missionary Link,		
From Mrs. Albert S. Haeseler,		1 00
Through Mrs. Shoemaker:—		
From Mr. Thos. W. Sparks,	$10 00	
From Miss Pearsall, for India,	10 00	
From Miss H. W. Pearsall,	10 00	
From Miss Mary Pearsall,	5 00	
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From Miss Anne Morris,	5 00	
From Mrs. F. W. Morris,	5 00	
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From Mrs. Chas. H. Thomas,	5 00	
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From Miss Margaret Nevlin,	3 00	
From Miss Benners,	1 00	
From Miss Young,	50	
		76 00
Through Mrs. C. Howard McCarter:		
From Mrs. Arthur Malcolm,	$5 00	
From Rev. W. H. R. Corlies,	5 00	
From Mrs. Albert Margernm.	5 00	
In mem. of Mrs. Jos. L. Richards,	10 00	
		25 00
Through Miss Howard Smith:		
From Mr. Chas. M. Morton, Christ R. E. Church,		25 00
From Miss Mary Waters, inc. LINK,		1 50
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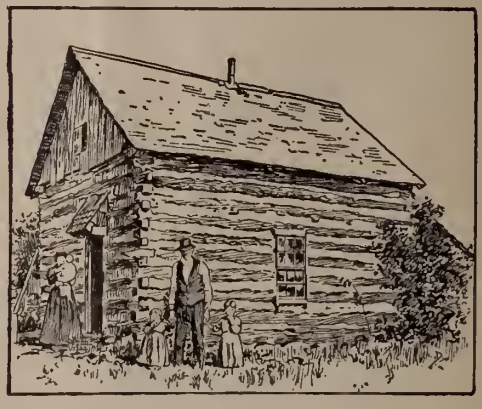

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